Reverend

Mr. Brightmans Iudgement or Prophesies what shall befall *Germany*, *Scotland*, *Holland*, and the Churches adhering to them.

Likewise what shall befall *England*, and the Hierarchy therein.

Collected out of his Exposition on the Revelations, Printed above 40 yeares since. Wonderfull to see how they are fulfilled, and in fulfilling, fore-seeing and fore-telling what our eyes have seen, and may see, both in the past, present and future State of our times:

Declaring that the Reformation began in Queen *Elizabeths* dayes, is not sufficient for us under greater light.

Finishing the work if we now with-stand as heretofore, we are to expect God hath a sad controversie with the Land.

This faithfull Watchman or our English Prophet (as he is cal'd) was persecuted and banished by the Bishops, and this Commentary condemned by them to the fire; which they could not effect in Queene ELIZABETHS *raigne, till King* JAMES.

Collected for the good of those who want time to peruse, or coyne to purchase so large a Volume.

Divers materiall things added.

LONDON,
Printed for *R. Harford* in *Queenes-head-Alley* in Paternoster-row, 1642.

Learned

Mr. *Brightman* in his Book of the expoſition on the *Revelations*, ſeriouſly conſidering and reſolving himſelf, that the 7 Epiſtles S. *John* wrote to the 7 Churches in *Aſia*, were alſo written and directed to the 7 ſucceeding Churches among the *Gentiles*, of which thoſe 7 were a type or counterpane (omitting for brevity what he ſaith, concerning the other 4 Churches) we preſent you with a brief of what he more immediately applies to our ſelves.

In his Epiſtle and in chap 3 ver 10.

In generall, he ſaith, that there was a terrible ſtorm to be expected, and it would be ſuch an horrible tempeſt, that it would terribly ſhake the Chriſtian Churches.

Chap 3. ver. 10.

Firſt, for *Germany*, there was the bittereſt ſcourge for it that ever had fallen upon it, and that it was to come ſhortly: *Germany* ſhould be like a houſe that is rob'd by furious, mad and cruell ſpoylers, that would have no mercy of neither Sex nor Age; and the comming therof ſhould be ſuddain and unexpected, like a thiefe in the night. Which we may ſee he truly fore-told, it being fulfilled in our eares, and the inhabitants therof having found it by ſad experience; let *England* take warning, conſidering what he ſaid, was the cauſe that would bring all this miſery; becauſe, ſaith he, they took no care for a

Chap. 3. v. 10. ver. 12

full and through *Reformation*; therfore by the juſt judgment of God, they ſhould looſe their Citizens and Inhabitants; and they with other Churches ſhould come to nothing, and ſhortly it would appeare: he cals *Germany* by the name of *Sardis*.

Secondly, for *Scotland* and *Holland*, and the other Churches adhering to them; (typified by godly *Philadelphia*) he ſaith, that they ſhall

Chap. 3. v. 7, &c.

ſhut and none ſhall open, and they ſhall open and none ſhall ſhut: A Virgin Church, chaſt, not ſo defiled with *Romes* ſuperſtitions as others; and ſpeaks of a *Covenant* and *Society* they ſhould be joyn'd in, and bids them not to be perplexed nor diſcouraged at what the world ſpitefully prateth of them, as if he had heard men in our times call them *Traitors*, *Rebels*, *Seditious*, and bids them not to regard the ſcoffs of the wicked, who will deſpiſe them, becauſe they are godly, little, lowly and weak in viſible power, in compariſon of their enemies; For, ſaith he, no enemy ſhall be able to prevaile againſt them, and they ſhall ſet up a token of victory ſhortly; and every one ſhall be compelled to ſay, that they are dearly beloved of God: they ſhall be ſeen to proſper ſo exceedingly, and ſo marvellouſly promoted and advanced, beyond all mens expectation: and when that ſtorme and

Chap. 3. ver. 7, 8, 9.

horrible tempeſt ſhal come upon the *Chriſtian Churches*, theſe Churches ſhal ſtand faſt like a pillar, and be preſerved from waſting; when

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the other Churches which did not take care for a full Reformation, as they did, ſhall by the juſt judgement of God, come, as it were, to nothing; there ſhall be, ſaith he, ſuch a miſerable hurly burly of all things, that there ſhould ſcarce be the forme of a Church perceived; but only with holy *Philadelphia*. Though their enemies whet their blaſphemous tongues againſt heaven and God himſelf, they ſhall not carry it away ſcot-free, let them clatter as much as they will; no endeavours of their adverſaries ſhall be wanting by ſlandring, raylings, and all deſpitefull wrongs to bolt up this dore; others ſhall with force and armes ſtrive to ſtop it up, as if they would breake this Church all to peeces; but Chriſt will faithfully performe his word to them, if they keep covenant with him, and their enemies ſhall looſe all their toyle and ſweat, & get nothing but ſhame & reproach: the praiſe of this Churches courage ſhall be ſo much the greater, becauſe being but little & her adverſaries ſo potent, ſhe yeelds not, nor ſtoops not for all their proud threats, nor forſakes the truth, as terrified with the vain fears of men. And their enemies ſhould boaſt and flouriſh, as if they alone were the people of God, creaking and cracking of nothing ſo much as the good of the Church: but they do but deceive themſelves and the world with glozing and goodly words, when they reject Chriſts government, and ſtick to the abrogated Ceremonies of the Law and of *Rome*, and thruſting a worſhip on Chriſt he hath not appointed, wherby they make themſelves the Synagogue of Satan and not a Congregation of Saints; notable and famous at laſt ſhall the tryumph of the Church be over Papiſts and Popery, hitherto they have fought againſt them with quils and inke, but the time ſhall come ere long, when they ſhal quite be rooted out with weapons, and that by the help of this Church: and let the experiences of this Church ſtabliſh their minds againſt all future feares. And for her reward ſhe ſhall remain to ſee the reſtoring of the new Church, wherin the new *Jeruſalem* ſhall come down from Heaven, and be joyned with it in covenant and ſociety, and enjoy the ſame felicity, then men ſhall acknowledg that her *Reformation* was right, and not a device of mens brains, as contentious bablers now affirme; when they ſhall ſee the ſame ordinances to flouriſh in the new *Jeruſalem*, then Chriſt ſhall ariſe with triumph, and deface his enemies, and give triumph to his Spouſe. Here therfore, ô holy *Philadelphia*, thou art little and lowly, but God ſhall exalt thee, regard not the ſcoffs of the wicked, who ſhall by this meanes pull woefull plagues upon themſelves, but they ſhall bring thee a Crown of glory, and the end of thy warfare is comming ſhortly.

3. For *England*, whoſe counterpane he takes to be *Laodicea*, tear-

ming it, *lukewarme, vain-glorious Laodicea* concerning it, he ſaith: he that gathereth the teares of his children into his bottle, knoweth right well, that I could never with dry eyes take a ſurvey of this *Laodiceas* lamentable condition, but I poured out tears & ſighs from the bottom of my heart, when I beheld Chriſts loathing of us, and were it not that out of duty, as a watchman, I dare not betray the ſalvation of this Church, by not giving warning, I would have held my peace; but my hope is that thoſe which love the truth will hearken and accept, and think, as the truth is, I envy no mans perſon, honor or greatnes: Yet when I perceived, that theſe 7 Churches were propounded for a type of all the Churches among the *Gentiles*; and with all, ſaw the order, time and marvellous agreeing of all things together, I durſt not perfidiouſly bury the truth in ſilence.

Chap. 3. verſe 15. In that Chriſt ſaith of this Church, *I know thy Works, that thou art neither hot nor cold*; he obſerveth, that Chriſt maketh mention of no one good thing that it hath, the worſt of all the 7 (although there were many faithfull in it) yet not any ſo paſt hope in regard of the outward form and government; which comes to paſſe, not ſo much through its own default, as by means of the faulty government of the *Angels*, who have ſo ordered and governed it, that it was tempered & blended together of ſtrange contraries, a *Hoch-pot*, not ſo cold that we would be *all Romiſh*, and cleaving to Idolatry and ſuperſtition altogether; nor yet ſo hot that we purſue and admit of a through *Reformation*: abſtaining from groſſer ſins, well given in Religion, & will ſerve God ſo farre as they may keep the eſtimation of prudent men, moderate in Religion, juſt *Statiſts* or *Proteſtants* of State, which are known commonly to be *luke-warm* profeſſors. This mediocrity, ſaith he, is worſt of all, which indeed is honoured of the world, becauſe it hath a certain ſhew of moderation and peaceableneſſe: but Chriſt preferreth a blind *Papiſt*, or no Religion at all before this *hoch pot lukewarmneſſe*. And alſo whoſe outward government, and regiment in the Church, is for the moſt part *Antichriſtian* and *Romiſh*, tempering pure doctrine & *Romiſh* regiment together, broaching again monſtrous opinions heretofore hiſſed out; and through this government they have ſo fil'd the Church with ſuch a corrupt Clergy like themſelves, to ſerve their own turn, ignorant droaes, profane Prieſts, Sir *John Lack-latines* to ſay prayers, being ſo corrupt in their admiſſions to Church-livings, that any ſtark foole or arrant knave, may fulfill their conditions for admittance, whereby they have fil'd and peſtred the Church and Miniſtery with abundance of this kind of vermin and vile varlets. And though they love riches and honor ſo dearly, that they content themſelves with the loſſe of a full Reformation;

mation; yet that they might not seem to prefer any thing before the truth and good of the Church; they do with swelling words blazon the happines of this Church thus governed as it is: therfore the holy Ghost brings in this Angell boasting himselfe in vaine-glory, *I am rich* &c. *Pastors* of other Churches are poore and of no preferment, but our *Bishops* have Lordly titles and revenews, the Peeres of the Realme, equall to the greatest Earles in wealth, attendance, pallaces, statelinesse and all worldly pompe: so also the nexᵗ rankes, *Deanes, Arch-deacons, Prebends*, &c. How mighty, massy and pursy are they growne with wealth and boast therof; doth not this amplifie the honour of our Church? to have our brave silken Ministers, to glister and jet through the Streets with troops like Noblemen, so by this meanes to drive away contempt from the Ministery, no saith he, this hath brought it and this miserable *lukewarmnesse*; what doe you tell them of the Primitive times, as if they were children still in blankets and swadling bands; the Church is now growne up to peace and riches, then it was poore and in persecution, their rules then not fit for us now; but he demonstrates, that such kind of dignities beseems not the Ministers of the Gospel. *Thou art therfore for all this a beggarly Wretch, ô thou English Angell*, and Christ shall take a great pleasure in casting away and spewing out this Angell, and his punishment shall be very dreadfull: the land of *Canaan* once spewed out the inhabitants, and they were utterly over-thrown: and shall their punishment be lesse or lighter whom Christ shall vomit out.

Therfore from these words, *I would thou wert either cold or hot*, saith he, I would thou wert either all *Romish*, or admit of a through *Reformation*: blaming those *Angels* only, and those that cleave to them, Priests and Laity; who being bewitched with ambition and covetousnes, do scornfully reject this holy *Reformation*, not enduring the remedy, but accounting that worse then the disease; this Churches disease therefore is more desperate.

Therefore he saith in plaine tearmes, that the Bishops which he cals no better then *Lord beggars*; because their riches and honours (for the most part) they get by fawning, flattering, bribing; being ambitious to get under great men, and so creepe into the Court for preferment. But (saith he) both they and their whole lukewarme Hierarchy, shall quite be overthrown, and never recover their dignity again: and at their overthrow, they shall endanger the people, by reason of their consenting to them: Yet the people shall escape overthrowing, but it is to be feared the people shall feele some adversity; but God will not suffer the Hierarchy to escape; for they seeking honours and riches, and not those things which are Christs, Chap 3. verse 14.

ſhall have reproachfull judgments; few or none ſhall ſigh or ſob for them, but they and their Prieſts ſhall be vile before the people, and men ſhall read the reports concerning them with delight: and they ſhall be caſt out and ſpewed up as vomit out of a corrupted ſtomack, that no man will be willing to take up againe, from theſe words, *Therfore becauſe thou art lukewarme, and neither hot nor cold: It ſhall come to paſſe that I will ſpew thee out of my mouth. For thou ſaiſt, I am rich and encreaſed with goods, and have need of nothing, and knoweſt not how thou art wretched and miſerable, and poor, and blind, and naked.* Therfore, ſaith he, purge out thy *Romiſh* leven, dote not on thy riches and honours, but mind his things and honour, who for thy ſake became poor and contemptible; ſet up faithfull Miniſters in every Congregation, repent thee of the injury done to thy faithfull watchmen, caſting them into priſon and out of their livings, who have reproved thy ſuperſtition, and contended for this Reformation. We have need of zeale, Princes, Peers, Angels, People earneſtly to bend our ſelves with all our power to turn away this evill that hangeth over our heads, by ſeeking a full Reformation; for as yet we hang by *Geometry*, as it were between heaven and hell, the ſteame of the *Romiſh* foggy lake doth deadly annoy us; let us therfore, ſaith he, mark what hath bin ſaid, and not like dogs, gnaſh and gnawour teeth at the ſtone that is caſt at us, but tremble at the dreadfull hand that caſt it, and hearken to theſe wholeſome warnings with all ſpeed.

Chap. 3. ver. 16, 17

The whole State of this Church of *Laodicea* is worthy of ſerious conſideration, as M. *Brightman* applies it to *England*, in this and divers Chapters, for he ſpeaks of our times, as if he were now living.

And further he ſaith in his Epiſtle, and elſwhere in his Commentary, that many are the miſeries the Chriſtian Churches muſt ſuffer, for there will be a long and dolefull Tragedy, which will overthrow with ſcourges, ſlaughters, death and ruine, and that the Sword of the Lord ſhall be made drunk in their bloud, except they receive warning and amend. But yet, ſaith he, Be of good comfort *Germany*, *France* and *Brittany*, and all you Chriſtian Churches, this is the laſt Act: For after this Theater and long Tragedy is paſt, there will ſucceed in the room therof happy dayes, with abundance of peace and all good things. And it is his judgment (if I may not ſay his Propheſie) comparing one Scripture with another, & times with times, That before the year 1650, that the *Jews* ſhall be called, the *Whore* of *Romes* noſe ſhall be ſlit, and ſhe ſtript of al her glorious garments and attire, her power and ſinews cut, and the *Pope* himſelf ſhall run out of *Rome* into *Aviguon*, or into *Bonia*, or therabout, one of his own Cities, and the City of *Rome* ſhall be burnt with fire.

Chap. 19. ver. 4.

In his Ep.

And

And that the King of *Spain* and the King of *Ptolomy*, and some other Kings shall bewaile her, and would fain help her, but dare not, because they shall be afraid of their own safety, least they be devoured or scorched with the same fire. And further, he saith, that the Emperor of *Germany* shall destroy *Rome*, if he set to the work, it being most proper for him; but if he doth it not, some other shortly will have the praise of that victory: therfore, saith he, you godly Princes take the matter in hand, and set to this work, it shall not be a thing of so great trouble as you think for: fear not the huge Armies that will come to help her, if you think the *Spaniard* or the *Frenchman*, or any other King, will raise mighty forces against you to defend her, as being *Romes* friends, these are altogether vain fears, scare-Crows, Goblins, bug-Bears for simple people, for her friends shall stand afar off with waiting, testifying their love, sighing and sobbing, but taking no pains, nor striking a stroke to deliver their *Whore*, being now an old withered Harlot, but crying, *Alas, alas that great City*. And again he further saith, and you the rest of the Christian Princes, you need do nothing, only be valiant and of a good courage in dispatching your work for the Lord, and matters shall prosper as happily as you desire, and understand at length by what way you may procure, as to your selves honour and tranquility, so quietnes and joy to the whole Christian world: therfore draw your Swords against *Rome*, for you shall prevail. And saith he, within 45 years after *Rome* is destroyed, the *Pope* once more gathering all his friends together to try his last chance, shall then be utterly overthrown, being about the yeare 1686, which will be the longest time he can continue. But *Rome* being destroyed and the *Jews* cal'd, there will be then to the end, a most happy tranquility, and things very great indeed, and to be admired; the joy will be so much that it will be strange and unexpected; for in the place of former troubles, there will be perpetuall peace, and then Kings and Queens will be nursing fathers and nursing mothers unto the Christian Churches.

Chap. 19. ver. 19.

Chap. 18. ver. 10.

Chap. 17. ver. 14.

Chap. 17. ver. 16.

Chap. 18. ver. 10, 11

Chap. 10. ver. 19.

Chap. 13. ver. 5.

In his Ep.

Chap 20. ver. 24.

Then the great *Turke* shall be 40 years on the decaying hand, and loose many Countries, but in the yeare 1696, he also shall be utterly overthrown: and then Christ shall raigne with his Ordinances chief in the world. They that please to examine these quotations in the margent, by M. *Brightmans* book on the *Revelations*, which he wrote above 40 years ago, they shall find the composer hereof hath endeavoured, as neare as he could, to render the Author in his own words, including much in so little room.

Chap. 9. ver. 15.

Yet not to forget that he saith further of *England* and *Ireland*: Although Christ be angry with us, by reason we are so far from a perfect

Chap. 11. ver. 16.

fect Reformation; and they which labour to bring in the *Popish* ceremonies hated of God, doe endange the over-throw of our Kingdom; yet he saith, Christ hath begun his Kingdom (at that time he wrote) which was in the days of blessed Q. *Elizabeth*, who happily begun and proceeded in the work of *Reformation*, according to the time and those days she lived in, the finishing wherof will be required of this generation, otherwise expect God hath a sad controversie with this Land; but Christ hath begun his Kingdom both in *England* and *Ireland*, to raigne evermore; and the enemies shall endeavour many enterprises, yet they shall vanish like smoake, and they shall never prevaile to overthrow Christ his Kingdome begun here: for there will never want Christian Princes to maintaine his Truth begun, which he saith begun from the year 1558. For the 7th *Angell* blew his Trumpet for this time, and saith he would raign evermore. He further saith, that ere long before the yeare 1650. the 4th *Angell* shall powre out his violl upon the Sun, which Sun, he interprets the holy Scriptures, which illustrate the minds of men, as the beams of the Sun doe the eyes of the body. This violl being powred on them, shal give them greater force and edge, more vehemently to scorch the man of sin: so that he shall gnash and rage against this Sun, which hath so discovered his ugly hiew to the world: and it shall not only burn and vex him and those of his household, but also hypocrites and all others who are not endewed with true godlinesse; That they shall even boyle with envy and strife, and all bitternesse of mind, like the men of *Atlas* which curse the Sun, because it parcheth them with too much heat.

Chap. 11. verse 15.

Chap. 16. verse 8, 9.

And lastly, he saith (for the better understanding of what he means) that the City of *Rome* is not limited to that City, but extends as far as the *Pope* hath any dominion: So that the City of *Rome* is in destroying, if any of her dominions be in destroying, as he interprets the Holy Ghosts meaning; but the *Pope* is to be quite and fully overthrown at the yeare 1686. Therfore by computation *Rome* must be in destroying at 1641, in some of his dominions.

Chap 11. verse 8.

So I conclude this brief Relation (of what Mr. *Brightman* largely insists upon, shewing his grounds in his Book, why he affirms these things) with Christs counsell to this Church of *Laodicea*.

Chap. 15. verse 19.

I counsell thee to buy of me gold tryed in the fire, that thou maiest be rich, and white raiment that thou maiest bee cloathed, and that the shame of thy nakednesse doe not appeare, and anoynt thine eyes with eye-salve, that thou mayest see.

FINIS.